

FILE A

The Presbytery of Elizabeth, in session at Pluckemin, N.J. desires to go on record as heartily endorsing the candidacy of the Rev. Stewart M. Robinson, D.D. for the Moderatorship of the General Assembly of our Church about to convene in Cincinnati, Ohio. We can whole-heartedly place the stamp of our approval on the solid character, the fine thoughtful spirit, and the manly qualities of this brother Presbyter. At the present time, he is minister of the Second Presbyterian Church of Elizabeth and here, as in all previous fields served by him, he has done genuine work, reaping worthwhile fruitage. He has acted as Moderator of our Presbytery, served on many of the important committees and has acquired a thorough knowledge of Presbyterian law and method. Some years ago, he was elected Editor of the widely known publication, "The Presbyterian". Serving in this capacity he has become acquainted with all the intricate avenues of work in our Church. It has also kept him in touch with the pulse of the religious life and spiritual condition of our whole constituency. Being a son of the Manse he was early dedicated to the ministry of the Church of his father and his forefathers. He has unusual qualities of mind and heart, a keen sense of honor and justice. He would make a worthy Moderator of our great Church and we heartily commend him to our brother commissioners.

Barnard
Bullock
Northwell
Westbury
Portland
Barnes
Wentworth
Chapman
George
Hudson

Presbytery's sending
structures against
Board of F. M. T. Action
Against Secd.

PRESBYTERIAN ASSEMBLY DUE FOR STORMY SESSION

Machen Conviction Figures in 3- Man Moderator Race

New York, April 23. — (AP) — Three men are candidates for moderator of the 147th general assembly of the Presbyterian Church, the New York Times said today, and predicted "one of the stormiest" sessions in years at Cincinnati May 23.

Those described as seeking to succeed the Rev. William Chalmers, covert of Philadelphia, as the denomination's leader are the Rev. Stewart M. Robinson of Elizabeth, N. J.; the Rev. Dr. Charles W. Welch, of Louisville, Ky., and the Rev. Ezra Allen van Nuys, of San Francisco.

The Times said Dr. Robinson, "a mild fundamentalist," was the leading candidate in view of "much dissatisfaction" over the conviction by a church tribunal of the Rev. Dr. G. Gresham Machen, Philadelphia fundamentalist, who refused to resign as president of the Independent Board of Foreign Missions. The paper said an effort will be made to reverse the mandate of last year's Cleveland assembly ordering all members of the Independent Board to resign.

Dr. Gresham Machen Apr. 23

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NEW YORK TIMES

APR 23 1935

ROWS FACE SESSION OF PRESBYTERIANS

**Stormy General Assembly Is
Expected as Three Vie for
the Moderator's Post.**

MISSION BOARD AN ISSUE

**Fight Is Seen on Independent
Group's Defiance of Order to
Quit—Clash on Merger.**

Three candidates have appeared for the office of Moderator of the 147th General Assembly of the Presbyterian Church in Cincinnati next month, it was disclosed yesterday.

One is the Rev. Dr. Stewart M. Robinson, pastor of the Second Church of Elizabeth, N. J., and editor of The Presbyterian, a national weekly published in Philadelphia. He will be the representative of the conservative or Fundamentalist group in the denomination. He has been elected a commissioner to the assembly to lead the Presbytery of Elizabeth.

The others are the Rev. Dr. Charles W. Welch, pastor of the Fourth Church, Louisville, Ky., and the Rev. Dr. Ezra Allen Van Nuys, pastor of Calvary Church, San Francisco.

All three clergymen are pastors of large and influential churches. The outgoing Moderator is the Rev. Dr. William Chalmers Covert of Germantown, Pa., who until recently was senior secretary of the Board of Christian Education of the Presbyterian Church. The Moderatorship is the highest office in the denomination. The term is one year.

Stormy Sessions Expected.

The Assembly, which will open May 23, is expected to be one of the stormiest of the annual gatherings in many years. There are two reasons.

The chief reason is that a strong effort will be made to reverse the mandate issued by the 146th Assembly in Cleveland last May ordering all members of the Independent Presbyterian Board for Foreign Missions to resign. If they refused to do so in a stipulated time the Presbytery in whose jurisdiction they served were to "discipline" them. No member of the board has resigned because of the mandate and few of the Presbyteries have done any "disciplining."

The second reason that a lively session is expected is that there has been a move by the General Council of the denomination to merge two of its leading boards. These are the Board of National Missions, with headquarters here, and the Board of Christian Education, with offices in Philadelphia. Much opposition has developed to this proposed merger.

The fact that there is much dissatisfaction among liberals as well as among conservatives over the conviction of the Rev. Dr. J. Gresham Machen of Philadelphia for his refusal to resign from the Independent Board, of which he is president, has led to the impression that a Fundamentalist has a better chance of election this year than for many years.

Dr. Robinson Is "Mild."

Dr. Robinson, who is only 41 years old, is known to be such a "mild Fundamentalist" that it is expected he will win not only all the Fundamentalist votes but also many of the votes of the "near conservatives" and of the so-called "middle-of-the-roaders." He is not allied with any of the Fundamentalist organizations that are sore points with the Modernists. These organizations are the Independent Board for Foreign Missions, the Westminster Theological Seminary of Philadelphia, in which Dr. Machen is a professor, and Christianity Today, Fundamentalist periodical.

The Presbyterian, formerly for many years an extreme Fundamentalist magazine, under the editorship of Dr. Robinson has become much milder.

Dr. Welch is being put forward by the State Synod of Kentucky and the Presbytery of Louisville. His election is being urged in conjunction with the 150th anniversary of Presbyterianism in that State. Dr. Welch was many years ago pastor of what is now the Park Avenue Presbyterian Church at Eighty-fifth Street. He accepted the call to Louisville in 1915.

Dr. Van Nuys has one of the largest churches of the denomination in California. It has 1,622 members. He preached in the Fifth Avenue Church here last August 26. One reason that he is being urged is that it is many years since the Moderatorship has gone to the Pacific Coast.

Merger Would Be in June, 1936.

Special to THE NEW YORK TIMES.

PHILADELPHIA, April 22.—The merger of the Board of Christian Education and the Board of National Missions of the Presbyterian Church, if approved by the General Assembly next month, is expected to take effect in June, 1936.

The Board of Christian Education, which has headquarters in this city, controls \$4,000,000 in buildings, securities and other assets and spends about \$2,500,000 a year in its work. It has also a cooperative relationship with more than fifty Presbyterian colleges that have total assets of about \$100,000,000 in plants, equipment and endowments. Its general secretary is the Rev. Dr. Harold McAfee Robinson of Philadelphia.

The National Missions Board, with headquarters in New York, has total assets of about \$43,000,000 and spends about \$3,200,000 a year. Its 3,900 workers used more than sixty languages in conducting their activities from Alaska to Cuba and Puerto Rico. Associated with its general secretary, the Rev. Dr. E. Graham Wilson of New York, are more than sixty other executives.

CANDIDACY GIVEN PRESBYTERY AID

Dr. Robinson Indorsed for
U. S. A. Moderator.

Indorsement of the candidacy of Rev. Stewart M. Robinson, D.D., of this city, for moderatorship of the General Assembly of the Presbyterian Church in the U. S. A., was given last evening by the Presbytery of Elizabeth at the Presbyterian Church, Pluckemin. Resolutions introduced by Rev. William K. McKinney, D.D., of Westfield, were unanimously passed. They include mention of Dr. Robinson's "solid character, fine, thoughtful spirit and manly qualities," and they recommend unqualifiedly his election to the high position of leadership in the denomination.

Dr. Robinson, pastor of the Second Presbyterian Church and therefore a member of the Presbytery of Elizabeth, is one of five ministers whose names have been presented for nomination at the annual meeting of the General Assembly, to be opened in Cincinnati on May 23.

Presbytery's special meeting in Pluckemin had been called by the moderator, Rev. Earl H. Devanny, pastor of the church at Woodbridge, to ordain Rev. Peter H. Monsma. The young clergyman is serving as supply pastor of the Pluckemin church. The organization was called to order by Rev. Mr. Devanny, prayer was offered, and the resolutions then were presented, Dr. McKinney having been asked to place

(Continued on Second Page.)

CANDIDACY GIVEN PRESBYTERY AID

(Continued from First Page.)

in writing the sentiment of the ministers. Adoption of the measure was followed by the ordination of Rev. Mr. Monsma, and presbytery adjourned to meet in Elizabeth next Tuesday evening for ordination and installation of Rev. Wilson Bennett as pastor of Westminster Church.

The resolutions in full are as follows:

"The Presbytery of Elizabeth desires to go on record as heartily indorsing the candidacy of Rev. Stewart M. Robinson, D.D., for the moderatorship of the General Assembly of our church, about to be convened in Cincinnati.

"We can wholeheartedly place the stamp of our approval on the solid character, the fine, thoughtful spirit and the manly qualities of this brother presbyter.

"At the present time he is the minister of the Second Presbyterian Church in Elizabeth, and here, as in all previous fields served by him, he has done genuine work, reaping worthwhile fruitage.

"He has acted as moderator of our presbytery, has served on many important committees and has acquired a thorough knowledge of Presbyterian law and methods.

"Some time ago he was elected editor of the widely-known publication, 'The Presbyterian.' Serving in this capacity he has become acquainted with all of the intricate avenues of work in our church. It has also kept him in touch with the pulse of the religious life and spiritual conditions of our whole constituency.

"Being a son of the manse he was early dedicated to the ministry of the church of his father and his forefathers.

"He has unusual qualities of mind and heart and a keen sense of honor and

AIR FLEET DASH VEILED BY NAVY

(Continued from First Page.)

Japan. This was the "raiding" force to represent the "enemy's" attack.

The heavier and slower battle force, comprising the big battleships and accompanied by destroyers, light cruisers, aircraft carriers, submarines and mine-layers, had reached a point to-day approximately between Honolulu and Midway Island, and thus had thrown its bulk between the raiding cruisers and a possible attack on Hawaii.

The mass flight of navy 'planes from Pearl Harbor to Midway Island was considered here as part of the "defense" fleet's tactics. The 'planes are to "take" and hold the tiny island for the defense forces until the "blue" fleet arrives, which probably will be another two or three days, navy officials here estimated.

Then Admiral Joseph M. Reeves, commander-in-chief of the fleet and umpire in the present maneuvers, will be ready to flash the "go" signal to the commanders of both fleets, and the war games will be on.

Navy officials here now estimate that the actual contact between the two fleets will take place about one-third of the distance between Midway, Honolulu and the tip of Alaska.

The defending or "blue" fleet will throw its forces in a long line between the raiding fleet and both the American mainland and the Hawaiian Islands.

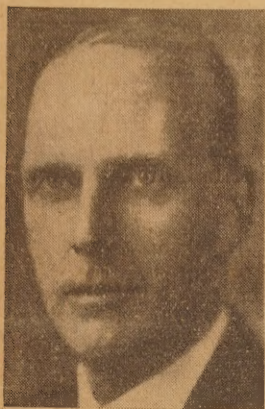
The job of Admiral Lanning, commanding the "defending" fleet, will be to guess the objective and intentions of the raiding fleet, and to defeat that purpose.

workhouse and fined \$500 on charges of operating a house of ill fame—in this case a luxurious nine-room apartment.

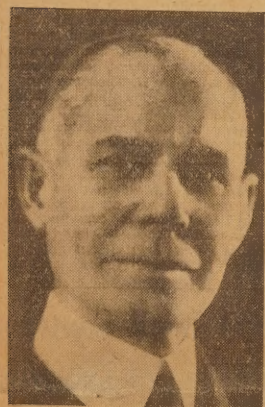
Since the Seabury investigation of several years back the short and squat madame has been the local symbol of organized vice but has never before paid

Prospective Nominees for Presbyterian Moderatorship

Present and Former New Jersey Pastors Among Five Ministers for Whom Honor Will Be Sought at Opening of 147th General Assembly in Cincinnati



Rev. Dr. S. M. Robinson.



Rev. Dr. J. A. Vance.

PROSPECTIVE nominees for the moderatorship of the 147th General Assembly of the Presbyterian Church in the U. S. A. include a present and a former New Jersey pastor—Rev. Dr. Stewart MacMaster Robinson, pastor of Second Church, Elizabeth, and Rev. Dr. Alvin Edwin Magary, pastor of Lafayette Avenue Church, Brooklyn, formerly of Trinity Church, South Orange.

Others for whom the highest office in the Presbyterian Church will be sought, according to present indications, are Rev. Dr. Charles Whitefield Welch, pastor since 1917 of Fourth Avenue Church, Louisville, Ky., and formerly— from 1911 until 1917— of Park Avenue Church, New York City; Rev. Dr. Ezra Allen Van Nuys, pastor since 1922 of Calvary Church, San Francisco, and Rev. Dr. Joseph Anderson Vance, pastor since September 1, 1911, of First Church, Detroit.

Ministerial records and qualifications for leadership of the five men will be extolled in nominating and seconding speeches at the opening business session Thursday afternoon, May 23, in Taft Auditorium, Cincinnati, where the 1935 assembly met.

Editor of Church Paper.

Dr. Robinson will go to the assembly as a commissioner of Elizabeth Presbyterian. He is editor of The Presbyterian, a weekly publication, and has held his present pastorate since 1923, ministering to a communicant membership of more than 1,400. Before going to Elizabeth he was pastor at First Church in Lockport, N. Y., going there from an assistant pastorate at the Church of the Covenant in Cleveland.

Dr. Robinson was born in Clinton, N. Y., July 21, 1863, the son of Rev. Dr. and Mrs. William Courtland Robinson. He was graduated from Princeton University, summa cum laude, and Princeton Theological Seminary in 1915 and 1918, respectively, and in 1917 married Miss Anne MacGregor Payne of Rochester, N. Y. The couple have five children. Tusculum College conferred the degree of doctor of divinity upon the clergyman in 1929.

Dr. Magary, born July 12, 1879, is a graduate of San Francisco and Auburn Theological seminaries and earned his master of arts degree at Columbia University. He received the honorary degree of doctor of divinity from Coe College in Iowa. He was ordained by the Presbytery of San Francisco May 7, 1903, and held pastorates at Belvidere, Cal.; Oswego, N. Y., and Moosic, Pa., before coming to this state. While pastor in South Orange, he organized Prospect Church, Maplewood. His next move was to First Church, Cedar Rapids, and from 1925 until 1930 he served Woodward Avenue Church, Detroit.

Dr. Magary and Mrs. Magary, who was Miss Mary E. Horton of Oswego, were married in 1907. They have three children. Dr. Magary is the author of "Character and Happiness."

Possible Factors

Choice of a successor to the retiring moderator, Rev. Dr. William Chalmers Covert of Philadelphia, may be influenced by factors seemingly important to certain groups and relatively insignificant in the opinion of others.

For instance, geographical boundaries may be considered by some of the 950 voting commissioners upon whom the responsibility for election will rest; while others may debate the wisdom of electing this year one connected with the boards and agencies of the church, preferring a man who has been concentrating on pastoral work.

Dr. Covert was ending his general secretaryship of the Presbyterian Board of Christian Education when elected moderator a year ago. His predecessor, Rev. Dr. John McDowell of East Orange, has served the Board of National Missions since 1919.

Dr. Vance, moderatorial candidate, is president of the National Missions board. He is a brother of Rev. Dr. James I. Vance of Nashville, Tenn., a leader of the Presbyterian Church in the United States, who was formerly pastor of North Reformed Church in this city.

Dr. Joseph Vance was born in Tennessee November 17, 1864, and was ordained to the ministry in 1888. He has been pastor in Louisville, Baltimore and Chicago. He was graduated in 1885 from King College, Bristol, Tenn., and three years later from Union Theological Seminary, Virginia. Huron College conferred the degree of doctor of divinity upon him in 1902 and King College in 1904 and in 1917 he was honored by Austin College with the degree of doctor of laws.



Rev. Dr. C. W. Welch.

Chicago Presbytery is the most western one to have given the assembly a moderator since 1928 when Rev. Dr. Hugh K. Walker of Los Angeles Presbytery was elected. Rev. Dr. Cleland Boyd McAfee and Dr. Covert were both commissioners of Chicago Presbytery when elected in 1929 and 1934, respectively. Dr. McAfee is a secretary of the Board of Foreign Missions.

From the geographical standpoint, Dr. Van Nuys will be the most "distant" candidate. He is president of the church extension board of San Francisco Presbytery, chairman of the committee on National Missions of the Synod of California and a director of San Francisco Theological Seminary and Albany College in Oregon. He was moderator of the California Synod in 1923 and of the Indiana Synod in 1917.

Born July 21, 1877, in Franklin, Ind., and graduated from Franklin College in the same state in 1900, Dr. Van Nuys took his master of arts degree at Princeton University and three years later was graduated from Princeton Seminary. He was ordained in 1903 and served as pastor in Goshen, N. Y., then as associate pastor at Fourth Church, Chicago.

Choice of Two Groups

A southern presbytery has been represented by the moderatorship but twice since 1918. In that year the late Rev. Dr. J. Frank Smith was elected and in 1922, Rev. Dr. Charles William Kerr of Tulsa Presbytery in Oklahoma became moderator. Now the Presbytery of Louisville in Kentucky is to the fore with Dr. Welch, a native of White County, Tenn., where he was born March 11, 1878, as its candidate. Dr. Welch will go to assembly as the candidate, too, of the Synod of Kentucky and will doubtless have the general backing of the conservative vote.

He was pastor four years, from 1904, in Jackson, Tenn.; was moderator of Kentucky Synod in 1920 and is a director of Louisville Theological Seminary. A graduate of Ogden College in Kentucky, he received from his alma mater and from McCormick Theological Seminary and Carter College in Danville, Ky., the degree of doctor of laws; from Southern Baptist Theological Seminary in Louisville the doctor of theology degree and from Cumberland University the doctor of divinity degree.

Persons given to classifying doctrinally prospective candidates refer to Dr. Welch and Dr. Van Nuys as "undoubtedly conservative without any concessions," to Dr. Vance as "conservative with liberal leanings," to Dr. Robinson as belonging to the "extreme right wing of conservatism" and to Dr. Magary as a "more liberal conservative."

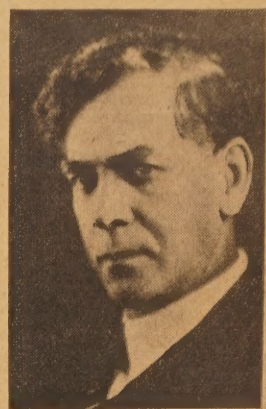
Traveled Nearly 40,000 Miles.

Dr. Covert has traveled nearly 40,000 miles during his moderatorial year and he sums up his impressions of conditions within the church, gained from visits to presbyteries, synods and individual churches in all parts of the country, with the statement "The spiritual tide has turned."

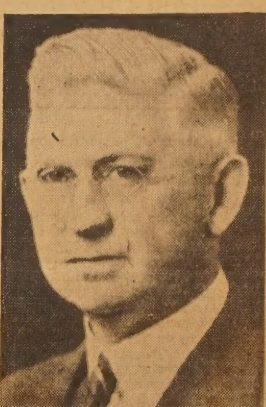
"We are going to see in the life of the church in the days ahead," he declares, "deep spiritual consequences; an easing up of economic situations in churches, due to the remarkable fortitude and ability shown by members and leaders."

"I am seeing," he added, "convincing evidence of spiritual unity behind the loyalty that has been evinced through the times of depression through which we have passed."

"I am most optimistic about the future of the church and its work, because of the general upturn of the curve."



Rev. Dr. A. E. Magary.



Rev. Dr. E. A. Van Nuys.

Bible Conference Subjects Listed

Princeton Professor to Give Series of Addresses in Local Churches

A FIVE-DAY Bible conference will open tomorrow, with the initial service at 11 A. M. in Forest Hill Presbyterian Church, Heller parkway and Highland avenue, and the evening service, at 7:30 o'clock, in Emmanuel Baptist Church, Montclair and Clifton avenues.

Rev. Dr. Andrew W. Blackwood, professor of homiletics at Princeton Theological Seminary, will give the conference address, having as his respective subjects tomorrow "The Best Thing We Know About Jesus" and "The Drawing Power of Jesus Christ." The services will be in charge of the respective pastors, Rev. Dr. Paul R. Hickok and Rev. W. Wyeth Willard.

Third and Emanuel German Presbyterian, St. Mark's Episcopal and St. Paul's Methodist Episcopal churches are co-operating also in the conference plans.

Dr. Blackwood will conduct conferences Monday, Tuesday, Wednesday and Thursday beginning at 2 P. M. and Friday beginning at 3 P. M. in St. Paul's Church, Mt. Prospect and Grafton avenues. His general theme will be "A Bible Hour for Busy People," and his topics, in their order: "Good News for Hard Times," "Why Must Good People Suffer?" "An Old-fashioned Church," "The Ideal Church for Today" and "How Busy People Study the Bible."

His general theme for evening meetings in Emmanuel Baptist Church will be "The Old Time Religion for the Modern Man," and his topics, together with presiding pastors, will be as follows: Monday, "The Old Book for the Modern Man," Mr. Willard presiding; Tuesday, "The Holy Spirit and the Modern Man," Dr. Hickok; Wednesday, "The Delity of Christ and the Modern Man," Rev. Archibald N. Smith, Methodist pastor; Thursday, "The Death of Christ and the Modern Man," Rev. John N. Borton, Episcopal rector; and Friday, "The Judgment Day and the Modern Man," Rev. Max C. Rost, Emanuel German pastor.

In Reformed Church

There will be Bible conference sessions Wednesday and Thursday afternoons and evenings in First Re-

English Boy Choir At Grace Church

To Sing in Edifice Where Anniversary Will Be Observed May 29

THE English boy choristers, a group of boys from London Choir School, who have been touring this country and Canada with their director, will sing at a special service of evensong Monday at 8 P. M. in Grace Episcopal Church, Broad and Walnut streets, of which Rev. Dr. Charles L. Gomph is rector. The service will be open to the public.

The Woman's Auxiliary of the parish will have its annual meeting, with election of officers, in the afternoon, beginning at 2 o'clock. Dr. Gomph will give an address.

The church will observe its 98th anniversary Wednesday, May 29, the eve of Ascension Day. There will be solemn evensong and procession at 8 P. M., after which a parish reunion will be held in the parish house.

A committee has been appointed to secure as far as possible the names and addresses of all former parishioners, acolytes and choir members in order that invitations may be sent them. The aim is to have the present choir augmented at the anniversary service by former members and to have men who were acolytes a half century ago serve at that time. The presence of former choirmasters and organists is also especially desired.

Christian. Mendelssohn's "St. Paul" will be sung by motel choir, directed by Rodney Saylor, organist.

Park—Rev. Wilfrid Paul Riggs. 11 A. M., "Suppose the Fires Were All Burned Out?" Observance of Family Day.

Roseville—Rev. Dr. Walter L. Whallon. 11 A. M., "Christianity: Convincing Credentials." 7:45 P. M., stereopticon address, "Oberammergau Passion Play."

Sixth—Rev. Charles F. Bazata. 11 A. M., "Love's Impress." 8 P. M., "Love's Test."

South Park—Rev. Lewis A. Galbraith. 11 A. M., "The Christian Church."

Third German—Rev. J. K. Karl Stadelmann. 10 A. M., German service, "Christ's Command to His Church." 11 A. M., English service, "Means and Ends of Christian Mission."

Paul R. Gallon.

7001 LINCOLN DRIVE
MT. AIRY
PHILADELPHIA, PA.

Rev. Stewart M. Robinson D.D.

My dear Dr. Robinson:

I wish that the leading editorial in The Presbyterian of the 24th could be heard or read by every Presbyterian who is at all interested in the work of our beloved Church. In it, you have put your finger on the sore spot - Education or Evangelism, which? Our leaders say - Education. Perhaps the followers would say, if given the opportunity - Evangelism. Again

and again have I said in conversation - "I am under no obligation whatever to educate (possibly I should say, to use the phrase!! of the Educationalists, the blessings of culture) the Chinese, or the Japanese or the East Indians, but I am under obligation to give them the Gospel."

And so while I still support the work of our Board of Foreign Missions, I take greater pleasure in contributing through the China Inland Mission, for I believe that there I get a greater return on my investment.

Sincerely yours
James M. Armstrong

1/27/35

WILLIS R. ROBERTS

800 DeKALB STREET

NORRISTOWN, PA.

Jan. 28th 1935

Editor
The Presbyterian

My Dear Sir

Please receive this expression of my appreciation and approval of the editorials in your Foreign Missions Number. They express what I have tried to make the motive of my life ever since I became a church member to "witness" for Christ and for Him only as my Lord and Saviour.

For years I have sensed that the machinery of our church was being built up to produce quantity of service and was getting less concerned for the quality of it. I rebelled and fought it by word and deed whenever need arose to make it necessary.

It would not be politic for

2- you to come out in support of
The Independent Board for Presby-
terian Foreign Missions. I am glad
your editorial ideas are in accord
with what we stand for i.e. that
"the funds of the church go for evan-
gelism" and not for educational,
social or medical service; not for
Christ's material blessings in place
of Christ Himself.

And then I read "Disciplined or dis-
armed?"

The ideas and the attitude which
have brought about the unhappy, un-
necessary and destructive condition
which now exists.

It is hard to understand how any
man who loves his Lord can hold
such a two-sided attitude on such
a one-sided vital subject: Christ
and Him alone!

"Personally" the writer says, "there is
much truth" in the Ind. Bd's contention,
but "they need to be disarmed." Dis-
armed in the fight for Christ and for
Him alone!

3 And then: "The occasion for their dissent and propaganda needs to be removed." Right! Then no need for arms or disarming!

The two concluding paragraphs specify what the Ind. Board wants to have put over, that only "fitted men and women thoroughly committed to the gospel of Christ and the only hope of the world" in Him alone be sent out to the mission field.

Discipline us! If it were not such a ghastly joke it would be something to laugh at.

As for me, after some forty years of what I have tried to make loving and loyal service for my Lord and Saviour and His "go ye gospel" let the ecclesiastic overlords discipline me, and if it be for some other reason than loyalty to Him, I shall glory in it and still continue to be sorry for them.

Sincerely yours

Willis R. Roberts

First Presbyterian Church
Seattle, Washington

Feb. 23, 1935.

Rev. Stewart M. Robinson
Elizabeth, N. J.

My dear Brother:

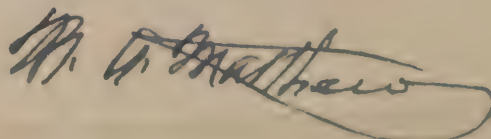
We have carefully considered the article by Mr.
Harry Rimmer.

1. It is a personal grievance with him.
2. It is a personal tirade.
3. It is not in proper shape.
4. It is not courteous nor gentlemanly.
5. It ought not to be published in any publication, certainly not ours. Return it to him as not available for our use.

The trouble with the stuff that has been published pro and con, has been that they have omitted the issues, the facts, the law. They seem to be writing to becloud those things rather than to admit an ignorance of law or a violation of it. This article should not be published, and certainly not in The Presbyterian.

Regarding the article you are asking me to write, I will write it for you just as soon as possible. Hope to dictate it today or Monday.

Your true friend,



PRESBYTERY, or EPISCOPATE?

by Harry Rimmer, Pastor
First Presbyterian Church,
Duluth, Minn.

One of the many reasons that the writer could advance for being so ardent a Presbyterian, would be his great satisfaction in the form of government that is such a splendid guarantee of fair treatment to the ministers of our church. Government by bishops has ever tended to some form of oppression, and the liberty of the individual conscience should not be supervised by any person or being except the Lord God, "who alone is Lord of the conscience." To err is human, and the greater the concentration of power in the individual person, the larger the possibility of error. But in the system of government by presbyteries, there is offered the fairest and most reasonable method that can be set up. Very few men can wear the mantle of great power and remain humble and gentle, and the democratic form of the presbytery offers opportunity for discussion and debate that should prove to be an adequate check on injustice, and the mis-application of power. So that in the delegated authority which the Church vests in the presbytery, there should be honesty, sincerity, brotherly love, and a real desire to advance the Kingdom of God in the hearts of men. Consequently there should be less thought of selfish place, less striving for power and prominence on the part of the gifted individual.

Theoretically, at least, the humblest minister in the presbytery has a voice in the business of the church that is as weighty as the voice of the greatest individual in that assembly. The elders also are presumed to be on equality with the ministers, and therein we have a sane and wise provision for checking the natural desire of the flesh, which always seeks prominence and self-advancement. In the final count on any question, a vote is just one vote, no matter who casts that vote,

#3 - Presbytery, or Episcopate?

and one vote counts the same as another. Therefore, if the presbyterian system is faithfully followed, we have therein what the writer holds to be the fairest and finest method of church government that man can set up, under Divine leading.

But alas for ideals, when ambition strikes the clergy! This deadly virus, which slays spirituality, brings death to the soul, and degrades the holiest calling into a mere career, is no respecter of persons. Men of God, who once lived for His glory alone, testify to this sad truth by the latter years of their life and work, when they abandoned humility and traded piety for temporal power. Men of shrewd ability and keen mental powers have learned that they can so organize the committees and boards under any system, that they may usurp authority and make of themselves bishops in fact and in power, if not in name. THIS USURPATION OF POWER HAS GONE SO FAR IN THE PRESBYTERIAN CHURCH IN CERTAIN INSTANCES, that many of us are now wondering if we are still a system of presbyteries, or if we have become an episcopate!

To introduce the matter clearly, the writer wishes to refer to a recent series of experiences, both personal and observational. The matter had its genesis in an article the writer submitted to THE PRESBYTERIAN, and which was published in the issue of November 29th. In view of the fact that this issue of the magazine was soon exhausted, we have had this article issued as a re-print, and those who desire to read it may procure it through the office of the First Presbyterian Church in Duluth. In the article, the writer made a reference to the Board of Foreign Missions, which he meant to be a kindly criticism of a condition that could and should be rectified. The article in question really was a criticism of certain liberals in our own Presbytery, and

sought to show that the primary trouble lay in the presbyteries, rather than in the Foreign Board.

Rather to our surprise, before we saw the issue of the magazine containing this article, we received a telegram from Dr. Charles Erdman, as President of the Foreign Board. In the most pre-emptory manner, this telegram gave the writer one week to forward the names of the men referred to in the magazine, or else retract the charges! Right here is where we made a very serious mistake. We believed that the boards of our church were administrative, and not governmental! We thought they were the servants of the Church, and not the masters. So we did not recognize the right of one of our boards to issue mandates, and set limits for compliance therewith. Also, since we did have and still possess the names and foreign addresses of certain missionaries who do not hold to the Westminster Confession, we were somewhat confused by the evident suggestion of the telegram, to the effect that the Foreign Board did not know of any such. So we replied to the wire of the Foreign Board, asking if the Board had never sent any person to the field who was not in full accord with the Westminster Confession. The next morning we left for a college in a neighboring state, where we had an engagement to lecture for several days, in what the school calls its annual "Bible Week." While there, a second wire was forwarded from home, wherein the president of the board stated our queries had been answered in a letter that had been sent us, and repeating the time limit for retraction or proof.

We believed that the president of the board was honest in his intentions, so we determined to send him the names requested, as soon as we got back to our files. But when we returned home, we learned to our amazement that Dr. Erdman had written to a member of our Presbytery,

#4 - Presbytery, or Episcopate?

Dr. O.M.Jones, instructing him to have our Presbytery try us for violation of our ordination vows. And the letter was written some days before our week of grace expired! Dr. Jones took the request to the meeting of the Council which fortunately was meeting that same day the letter arrived, and read this letter to the Council. The letter, we are informed, instructed Dr. Jones to ask the Presbytery to call a special meeting to try the writer for violation of his ordination vows!

The phrase "we are informed" is necessary, as we have never been allowed to see this letter. It was read publicly, at a meeting of the Council, before several members present, but while we were absent from the city. The Moderator tells us that Dr. Jones insisted the request must be granted, because it came from Dr. Erdman, as President of the Board of Foreign Missions. We have repeatedly asked to see ^{been} this letter, and have/informed that it was a personal letter from Dr. Erdman to Dr. Jones, and so we have been refused the privilege of reading it, even though it was read openly at the Council! There may be reason for this of course, as Dr. Jones may well have suppressed certain embarrassing elements in the letter as he was reading it in open meeting, and we do not desire to discomfit Dr. Jones in this matter. We understand his feeling that the requests of the President of the Foreign Board are in the nature of a mandate to him, even though we do not sympathize with that position. We do not recognize the authority of any individual in the Presbyterian Church to issue orders to another minister, and differ with Dr. Jones in this matter. So we can only refer to the letter from Dr. Erdman to Dr. Jones "as read." However, we do know that Dr. Erdman's first letter to us was couched in this same stern language, threatening legal action if we did not bow and retract. The exact paragraph from Dr. Erdman's message is as follows:

#5 - Presbytery, or Episcopate?

"..... and for one to repeat such charges would seem to be a defiance of the Assembly, and a violation of ordination vows."

Further on in this same letter Dr. Erdman says again,

"I do hope however, that you will be willing to make in THE PRESBYTER-
IAN a public retraction. You can readily understand how otherwise it
must be my duty to ask the Board to act, and probably to refer the mat-
ter to the Church courts." This is so evidently an attempt to intimi-
date the recipient of this letter, that no comment is required.

We have searched our memory in vain, and we cannot recall
taking any ordination vow that pledged us to support in all circum-
stances and under any and all conditions, the various boards of our
church. We never vowed to refrain from all criticism, if we believed
one of the boards of our church had earned that criticism. We did vow
our fidelity to the Westminster Confession; that vow we have kept! We
did vow to study to maintain the peace, the purity and the unity of the
church, and we believe that persecution comes to us now for remembering
that vow. For the chief obligation of every minister must be the pre-
servation of the PURITY of the church. There can never be peace on any
other ground than this. For the peace of the church is dependent on
its unity, and there can be no unity when the purity of the church is
besmirched and fouled by infidelity to our ancient standards! There-
fore, every true minister of Jesus Christ must sacrifice his personal
ease and speak out in protest against any and every departure from the
purity of the church, or confess himself forsworn and renegade to his
ordination vows.

As to rebellion against the General Assembly, this charge has
an element of humor, coming from the President of a board which supports
men in the foreign field, when those men are in rebellion against the

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Westminster Confession! Is it possible that our Board of Foreign Missions does not know of missionaries who are signers of the Auburn Affirmation? The General Assembly has repeatedly handed down and re-affirmed the contents of the Westminster Confession and it has established the famous "Five Points". However, there are plenty of our ranks who are in rebellion against this utterance of the Assembly, and repudiate the authority of the Assembly in this matter. If the Foreign Board does not have the names of any Auburn Affirmationists in its files, the writer will be willing to hand the board such a list, when he is brought to trial for defending the purity of the church!

So when the letter of the President of the Foreign Board was read to the Council of the Presbytery of Duluth, the Council decided over the protest of Dr. Jones, that they had no grounds of action against the writer. Dr. Jones insisted that since the request came from Dr. Erdman the Presbytery had to act. The moderator did not seem to be as impressed with this authority as Dr. Jones was, and he informed the writer that he, the Moderator, insisted that we were within our rights in writing the article that called forth so much unexpected fire-works. The matter was left there, and no charges were presented to the Presbytery of Duluth, up to the time of the writing of this paper.

By his action in thus filing charges against us while supposedly awaiting our answer, Dr. Erdman convinced us that he was not quite honest in his attitude toward the whole matter. By starting the wheels of the machine to crush us before the time limit he himself had set, had expired, he showed his chief desire was not to preserve the purity of the missionary message. Rather it seems to be his desire to hush any criticism and prevent any evidence from reaching the church, or affecting the actions of the foreign board.

47 - Presbytery, or Episcopate?

So we wrote to Dr. Erdman simply and stated that since he had made this matter one for the church courts, in that he had requested our trial by Presbytery for writing this article, we would naturally reserve our evidences until we were put on trial. This is a simple statement as to why we did not send the names we had in mind to Dr. Erdman; we had lost confidence in his fairness of conduct in this instance. This should be a sufficient answer to Dr. Erdman's statement that we were evidently not telling the truth, as we did not answer "repeated requests" for our evidence in this matter. This evidence we will lay before any proper court.

If we were indeed a system of presbyteries, this would have ended the matter until Presbytery decided to act. But it seems we are no longer governed by presbyteries, as an episcopate has set itself up in our midst! The setting goes back a long way, to sometime last July. Two ministers of New Jersey began praying and working for a revival in Hunterdon County, and they wrote and asked us if we would come and conduct a series of special meetings in the county seat, which is Flemington. We agreed on a date and a program, and a committee was set up to handle the campaign.

Some of the most prominent laymen in New Jersey were on the committee, and the Ministers' Association of Hunterdon County voted to endorse the meeting. Please note that all this happened months before the country ever heard of a man by the name of Hauptman! Those who believe in the foreknowledge and leading of God will not be surprised, however, that the date of the meeting coincided with the date set for his trial. We did not let the fact of the coincidence make any difference in our plans, but went ahead as we had previously planned and agreed to do.

Now listen carefully for the whirl of wheels, as the machine gets under way! Dr. Sargent Bush, pastor of the Presbyterian Church in Flemington, appeared at a meeting of the Ministers' Union, surprising the men by his first appearance in many months. Dr. Bush arose and told the assembled brethren that "this man, Harry Rimmer, is not acceptable to us as an evangelist, because gentlemen, he has criticised the foreign board, of which the famous Dr. Speer is a member, and Dr. Charles Erdman is the President." Immediately some of the ministers present jumped to their feet in protest against this statement. They said that this was a union meeting, to be held in a Methodist church, and that Presbyterian squabbles were out of place in this matter.

(Our Board of Foreign Missions is supposed to be interested in the salvation of souls, as is every minister in our church. But here an ordained minister speaks for them, attempting to wreck an evangelistic meeting with its prospect of salvation for some, on the grounds that the evangelist is not friendly to the board! Episcopate?)

Now the waters get just a trifle muddied, and we cannot speak with absolute certainty, as we have not yet interviewed all the parties concerned -- but we most certainly shall. So we have just the testimony of other ministers in the matter of the next item. This is that Dr. Stevenson, of Princeton, requested Governor Moore, Of New Jersey, to use his influence to have these meetings squelched. The ostensible reason advanced was that it was not dignified to conduct ~~the~~ an evangelistic campaign against the background of a murder trial. So the Governor called up the committee and asked them if they were willing to call off their meeting. They said they were, but desired an interview with him first. Some of the committee met the Governor in the executive chambers, and explained the matter to him frankly.

#9 - Presbytery, or Episcopate?

When he learned that the matter was engineered to embarrass an humble man who had dared criticise one of the mighty boards, he withdrew his objection, gave the committee his blessing, and testified to his personal love for the Bible and his interest in evangelism.

The next move was worthy of Tammany Hall at its wildest and and lowest. The Presbytery of New Brunswick addressed an overture to the Presbytery of Duluth, requesting them to keep the writer at home, and to forbid him to preach the Gospel to the lost in New Jersey. The document is so interesting that we offer here the official copy of that overture. Read it carefully and thoughtfully, and then we will discuss it in some detail. It is headed:

THE PRESBYTERY OF NEW BRUNSWICK
Rev. Elmer Walker, Stated Clerk and Treasurer
R. D. 1, Trenton, New Jersey

December 31, 1934

Rev. Arthur F. Wittenberger, Stated Clerk,
Cloquet,
Minn.

My dear Stated Clerk:

Kindly bring to the attention of the Presbytery of Duluth the following action taken by the Presbytery of New Brunswick in session in Trenton, N.J. on Dec. 30, 1934:

"As early as 1741 here in the bounds of our own Presbytery the General Synod of the Presbyterian Church established the right of the Presbytery over Presbyterian preaching services in its bounds, and ruled that a roving evangelist could not conduct services within the bounds of the Presbytery without the consent of the Presbytery. Moreover the Presbytery, by the law of the church, is given the right "to ordain whatever pertains to the spiritual welfare of the churches under its charge."

From the beginning of its history long before the Revolution even until today the Presbytery of New Brunswick has believed in evangelism and has always rejoiced and continues to rejoice in every legitimate effort to make known the eternal Gospel of the Lord Jesus Christ. But the Presbytery believes that the message has dignity and sanctity. The Presbytery cannot conceive of the promotion of the Gospel against the

#10 - Presbytery, or Episcopate?

staged background of a kidnap or murder trial. It believes that true religion will only tend to cheapen itself by unworthy notoriety and blatant publicity which in the end will hinder rather than promote the advancement of the Kingdom of God.

Inasmuch as the Rev. Harry Rimmer, D.D. is planning to conduct evangelistic services in Flemington, N.J. (in the bounds of this Presbytery) during the Hauptmann trial,

And inasmuch as this is without the invitation or permission of the Presbytery of New Brunswick,

And inasmuch as such services at that time and place are deemed inadvisable by many members of the Presbytery of New Brunswick, and are not in accord with the wishes of the Presbyterian Church of Flemington,

And inasmuch as the Rev. Harry Rimmer, D.D. is a member of the Presbytery of Duluth, Synod of Minnesota,

Therefore be it resolved that the Presbytery of New Brunswick respectfully requests a special meeting of the Presbytery of Duluth with the purpose of asking Dr. Rimmer to cancel any engagement for such services at the specified place and time."

Thanking you and with best wishes I am

Fraternally yours,

Signed .. Elmer Walker,
Stated Clerk.

This overture contains some of the cleverest mis-statements that shrewd and prejudiced special pleaders could possibly concoct. It refers to an ordained Presbyterian minister, regularly installed by his Presbytery as pastor of a church, under the term "roving evangelist." The studied attempt to speak contemptuously of a fellow minister is not worthy of the dignity of New Brunswick Presbytery. It further asserts that the New Brunswick Presbytery has full control over a union meeting in a Methodist church, which is sponsored by several different denominations. This overture states that the Presbyterian Church of Flemington did not join in the meeting, but fails to state that the said church has not had an evangelistic meeting or a revival campaign in its own town, in the memory of the oldest member! The resolution states that the Presbytery is strongly in favor of evangelism, but the fact is that this is the first revival meeting attempted in Flemington for nineteen years, and the Presbytery did its best to wreck the effort! It asserts

#11 - Presbytery, or Episcopate?

that these meetings were planned to capitalize on the sensational value of a murder trial, when the writers must have known that the plan originated six months before the trial began. The document was further dishonest, in that it suppressed the true reason for the opposition of this Presbytery, namely, the fact as stated by Dr. Bush: "this man is a critic of our foreign board!"

How proud of this document the men of New Brunswick Presbytery must be! It is quite evident that a majority of the Presbytery voted in favor of it, as the overture states it was the action of the Presbytery in session at Trenton. So we say that when an entire Presbytery can become the dupes or tools of any board, the shadow of the episcopate is growing!

The Presbytery of Duluth rightly replied that the Presbytery of New Brunswick exceeded its powers in this resolution, and that the writer had a right to conduct a union meeting in a church of a sister denomination without the consent of the Presbytery of New Brunswick. By a unanimous vote the Presbytery of Duluth instructed its Stated Clerk to so inform the Presbytery of New Brunswick. This brought the final move in this determined effort to violate the liberty and freedom in the ministry of one who was ordained to preach the Gospel to lost men.

Two of the ministers who had a prominent part in the promotion of these meetings are young Presbyterians, serving modest country churches. One of these men, Rev. Charles Wideman, is acting as stated supply, but the other man, Mr. David Searfoss, is not yet ordained, and is still attending seminary for part time studies. So the churches these young ministers serve are under the oversight of moderators from

#12 - Presbytery, or Episcopate?

other churches in the Presbytery, as is customary. Both of these men are also anxious to progress to larger and more useful service in the church they love, and are naturally amenable to the direction of older, and presumably wiser men. These two courageous ministers have been made the objects of a campaign of intimidation by men favorable to the machine, with the purpose of forcing them out of these meetings. As these men were among the original sponsors of the campaign, nay, as they may even be called the men who originated the idea of holding these meetings, they would have been sadly missed if they had withdrawn.

The Moderator of one of these churches is Dr. D. V. Tomkins, pastor of the Second Presbyterian Church of Princeton. Rev. Tomkins telephoned twice to Rev. Wideman, and told him that at the request of the Stated Clerk of the New Brunswick Presbytery, he was warning Rev. Wideman to drop all connection with this meeting. The inference was given that if he did not do so, the church he served would not be allowed to extend the arrangements under which Rev. Wideman was serving as stated supply. Thus this young man would find himself out in the cold, cut off from his service and livelihood.

The moderator of the other church is Rev. Victor Patterson, pastor of the Presbyterian Church at Lambertville. This minister also telephoned to Mr. Searfoss, and said he was speaking at the instructions of the Stated Clerk of the Presbytery. Mr. Searfoss was also warned to drop out of these meetings, or suffer the dis-pleasure of the Presbytery.

Shades of Scotch ancestors must have gazed in awe at this un-Presbyterian attempt to bludgeon into a renunciation of a plan to preach salvation, two ardent young men whose chief offence was that they had been friendly with a man who criticised the Foreign Board! The attempt

#13 - Presbytery, or Episcopate?

so far has failed, for both of these young preachers had the quaint idea that "God alone is Lord of the conscience", and they decided to follow the will of God, rather than the vindictive instructions of a Stated Clerk of their Presbytery, or to take orders from a local episcopate. Since there is no legal ground offered in our constitution for this usurpation of power by a stated clerk, the eyes of the entire Presbyterian Church should be sharply focused on New Brunswick Presbytery, to see if these two courageous young men are to be made martyrs of freedom of action, and liberty of conscience, in their efforts to serve God and redeem lost men.

This afternoon storms have been sweeping over New Jersey, and travel is extremely difficult. Yet we were taken by one of these ardent preachers to carry the first communion to a man eighty-four years of age. This man lies desperately sick, and may even be casting loose from all fleshly moorings even as we write these lines. Her certainly would not have had very many more opportunities to hear the Gospel and accept Christ! But this morning, Mr. Searfoss braved the wild weather, struggled with his Ford up hills and over country lanes, and reached this man with the old and precious story of salvation by way of Calvary. Having lead this lost soul to the Lord Jesus, he then must carry us back for the blessed sacrament of Holy Communion, of which the entire family partook -- the aged man for the first time.

Can the secretaries of the machine, who are bent on embarrassing this young man, match his zeal in ministering for the lost? How many of them are found out in the fierce sweep of the blizzard, on errands like this? I thank God I have the privilege of calling this charming young man friend. I am truly proud to have him as a brother. Men and brethren, is such as he are to be ground down and oppressed to

#14 - Presbytery, or Episcopate?

further the ambitions and desires of a Presbyterian episcopate, the hand of God will soon write "ICHABOD!" above the door of our former splendor.

Presbyterians, are we awake? Do we desire government by an episcopate, or shall we stick to the plan of government by presbyteries? This matter must soon be decided, or the decision will be out of our hands. Self-perpetuating boards soon intrench themselves, but it is a long and painful process to eradicate them later. Unquestionably there is now in our Church a studied attempt to usurp the power that is resident in the orderly assemblies of our system, and concentrate this power more and more in the hands of a few. Shall history later record a valiant and magnificent purging of our system and a return to historic Presbyterian standards, or shall later historians tell how in the second quarter of the twentieth century, government by presbyteries ceased to all practical intents and purposes, and a board of bishops took charge?

PRESBYTERY, or EPISCOPATE?

by Harry Rimmer, Pastor
First Presbyterian Church,
Duluth, Minn.

One of the many reasons that the writer could advance for being so ardent a Presbyterian, would be his great satisfaction in the form of government that is such a splendid guarantee of fair treatment to the ministers of our church. Government by bishops has ever tended to some form of oppression, and the liberty of the individual conscience should not be supervised by any person or being except the Lord God, "who alone is Lord of the conscience." To err is human, and the greater the concentration of power in the individual person, the larger the possibility of error. But in the system of government by presbyteries, there is offered the fairest and most reasonable method that can be set up. Very few men can wear the mantle of great power and remain humble and gentle, and the democratic form of the presbytery offers opportunity for discussion and debate that should prove to be an adequate check on injustice, and the mis-application of power. So that in the delegated authority which the Church vests in the presbytery, there should be honesty, sincerity, brotherly love, and a real desire to advance the Kingdom of God in the hearts of men. Consequently there should be less thought of selfish place, less striving for power and prominence on the part of the gifted individual.

Theoretically, at least, the humblest minister in the presbytery has a voice in the business of the church that is as weighty as the voice of the greatest individual in that assembly. The elders also are presumed to be on equality with the ministers, and therein we have a sane and wise provision for checking the natural desire of the flesh, which always seeks prominence and self-advancement. In the final count on any question, a vote is just one vote, no matter who casts that vote,

#2 - Presbytery, or Episcopate?

and one vote counts the same as another. Therefore, if the presbyterian system is faithfully followed, we have therein what the writer holds to be the fairest and finest method of church government that man can set up, under Divine leading.

But alas for ideals, when ambition strikes the clergy! This deadly virus, which slays spirituality, brings death to the soul, and degrades the holiest calling into a mere career, is no respecter of persons. Men of God, who once lived for His glory alone, testify to this sad truth by the latter years of their life and work, when they abandoned humility and traded piety for temporal power. Men of shrewd ability and keen mental powers have learned that they can so organize the committees and boards under any system, that they may usurp authority and make of themselves bishops in fact and in power, if not in name. THIS USURPATION OF POWER HAS GONE SO FAR IN THE PRESBYTERIAN CHURCH IN CERTAIN INSTANCES, that many of us are now wondering if we are still a system of presbyteries, or if we have become an episcopate!

To introduce the matter clearly, the writer wishes to refer to a recent series of experiences, both personal and observational. The matter had its genesis in an article the writer submitted to THE PRESBYTERIAN, and which was published in the issue of November 29th. In view of the fact that this issue of the magazine was soon exhausted, we have had this article issued as a re-print, and those who desire to read it may procure it through the office of the First Presbyterian Church in Duluth. In the article, the writer made a reference to the Board of Foreign Missions, which he meant to be a kindly criticism of a condition that could and should be rectified. The article in question really was a criticism of certain liberals in our own Presbytery, and

sought to show that the primary trouble lay in the presbyteries, rather than in the Foreign Board.

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Westminster Confession! Is it possible that our Board of Foreign Missions does not know of missionaries who are signers of the Auburn Affirmation? The General Assembly has repeatedly handed down and re-affirmed the contents of the Westminster Confession and it has established the famous "Five Points". However, there are plenty of our ranks who are in rebellion against this utterance of the Assembly, and repudiate the authority of the Assembly in this matter. If the Foreign Board does not have the names of any Auburn Affirmationists in its files, the writer will be willing to hand the board such a list, when he is brought to trial for defending the purity of the church!

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#7 - Presbytery, or Episcopate?

So we wrote to Dr. Erdman simply and stated that since he had made this matter one for the church courts, in that he had requested our trial by Presbytery for writing this article, we would naturally reserve our evidences until we were put on trial. This is a simple statement as to why we did not send the names we had in mind to Dr. Erdman; we had lost confidence in his fairness of conduct in this instance. This should be a sufficient answer to Dr. Erdman's statement that we were evidently not telling the truth, as we did not answer "repeated requests" for our evidence in this matter. This evidence we will lay before any proper court.

If we were indeed a system of presbyteries, this would have ended the matter until Presbytery decided to act. But it seems we are no longer governed by presbyteries, as an episcopate has set itself up in our midst! The setting goes back a long way, to sometime last July. Two ministers of New Jersey began praying and working for a revival in Hunterdon County, and they wrote and asked us if we would come and conduct a series of special meetings in the county seat, which is Flemington. We agreed on a date and a program, and a committee was set up to handle the campaign.

Some of the most prominent laymen in New Jersey were on the committee, and the Ministers' Association of Hunterdon County voted to endorse the meeting. Please note that all this happened months before the country ever heard of a man by the name of Hauptman! Those who believe in the foreknowledge and leading of God will not be surprised, however, that the date of the meeting coincided with the date set for his trial. We did not let the fact of the coincidence make any difference in our plans, but went ahead as we had previously planned and agreed to do.

#8 - Presbytery, or Episcopate?

Now listen carefully for the whir of wheels, as the machine gets under way! Dr. Sargent Bush, pastor of the Presbyterian Church in Flemington, appeared at a meeting of the Ministers' Union, surprising the men by his first appearance in many months. Dr. Bush arose and told the assembled brethren that "this man, Harry Rimmer, is not acceptable to us as an evangelist, because gentlemen, he has criticised the foreign board, of which the famous Dr. Speer is a member, and Dr. Charles Erdman is the President." Immediately some of the ministers present jumped to their feet in protest against this statement. They said that this was a union meeting, to be held in a Methodist church, and that Presbyterian squabbles were out of place in this matter.

(Our Board of Foreign Missions is supposed to be interested in the salvation of souls, as is every minister in our church. But here an ordained minister speaks for them, attempting to wreck an evangelistic meeting with its prospect of salvation for some, on the grounds that the evangelist is not friendly to the board! Episcopate?)

Now the waters get just a trifle muddied, and we cannot speak with absolute certainty, as we have not yet interviewed all the parties concerned -- but we most certainly shall. So we have just the testimony of other ministers in the matter of the next item. This is that Dr. Stevenson, of Princeton, requested Governor Moore, Of New Jersey, to use his influence to have these meetings squelched. The ostensible reason advanced was that it was not dignified to conduct ~~the~~ an evangelistic campaign against the background of a murder trial. So the Governor called up the committee and asked them if they were willing to call off their meeting. They said they were, but desired an interview with him first. Some of the committee met the Governor in the executive chambers, and explained the matter to him frankly.

#9 - Presbytery, or Episcopate?

When he learned that the matter was engineered to embarrass an humble man who had dared criticise one of the mighty boards, he withdrew his objection, gave the committee his blessing, and testified to his personal love for the Bible and his interest in evangelism.

The next move was worthy of Tammany Hall at its wildest and and lowest. The Presbytery of New Brunswick addressed an overture to the Presbytery of Duluth, requesting them to keep the writer at home, and to forbid him to preach the Gospel to the lost in New Jersey. The document is so interesting that we offer here the official copy of that overture. Read it carefully and thoughtfully, and then we will discuss it in some detail. It is headed:

THE PRESBYTERY OF NEW BRUNSWICK
Rev. Elmer Walker, Stated Clerk and Treasurer
R. D. 1, Trenton, New jersey

December 31, 1934

Rev. Arthur F. Wittenberger, Stated Clerk,
Cloquet,
Minn.

My dear Stated Clerk:

Kindly bring to the attention of the Presbytery of Duluth the following action taken by the Presbytery of New Brunswick in session in Trenton, N.J. on Dec. 20, 1934:

"As early as 1741 here in the bounds of our own Presbytery the General Synod of the Presbyterian Church established the right of the Presbytery over Presbyterian preaching services in its bounds, and ruled that a roving evangelist could not conduct services within the bounds of the Presbytery without the consent of the Presbytery. Moreover the Presbytery, by the law of the church, is given the right "to ordain whatever pertains to the spiritual welfare of the churches under it charge."

From the beginning of its history long before the Revolution even until today the Presbytery of New Brunswick has believed in evangelism and has always rejoiced and continues to rejoice in every legitimate effort to make known the eternal Gospel of the Lord Jesus Christ. But the Presbytery believes that the message has dignity and sanctity. The Presbytery cannot conceive of the promotion of the Gospel against the

#10 - Presbytery, or Episcopate?

staged background of a kidnap or murder trial. It believes that true religion will only tend to cheapen itself by unworthy notoriety and blatant publicity which in the end will hinder rather than promote the advancement of the Kingdom of God.

Inasmuch as the Rev. Harry Rimmer, D.D. is planning to conduct evangelistic services in Flemington, N.J. (in the bounds of this Presbytery) during the Hauptmann trial,

And inasmuch as this is without the invitation or permission of the Presbytery of New Brunswick,

And inasmuch as such services at that time and place are deemed inadvisable by many members of the Presbytery of New Brunswick, and are not in accord with the wishes of the Presbyterian Church of Flemington,

And inasmuch as the Rev. Harry Rimmer, D.D. is a member of the Presbytery of Duluth, Synod of Minnesota,

Therefore be it resolved that the Presbytery of New Brunswick respectfully requests a special meeting of the Presbytery of Duluth with the purpose of asking Dr. Rimmer to cancel any engagement for such services at the specified place and time."

Thanking you and with best wishes I am

Faternally yours,

Signed .. Elmer Walker,
Stated Clerk.

This overture contains some of the cleverest mis-statements that shrewd and prejudiced special pleaders could possibly concoct. It refers to an ordained Presbyterian minister, regularly installed by his Presbytery as pastor of a church, under the term "roving evangelist." The studied attempt to speak contemptuously of a fellow minister is not worthy of the dignity of New Brunswick Presbytery. It further asserts that the New Brunswick Presbytery has full control over a union meeting in a Methodist church, which is sponsored by several different denominations. This overture states that the Presbyterian Church of Flemington did not join in the meeting, but fails to state that the said church has not had an evangelistic meeting or a revival campaign in its own town, in the memory of the oldest member! The resolution states that the Presbytery is strongly in favor of evangelism, but the fact is that this is the first revival meeting attempted in Flemington for nineteen years, and the Presbytery did its best to wreck the effort! It asserts

#11 - Presbytery, or Episcopate?

that these meetings were planned to capitalize on the sensational value of a murder trial, when the writers must have known that the plan originated six months before the trial began. The document was further dishonest, in that it suppressed the true reason for the opposition of this Presbytery, namely, the fact as stated by Dr. Bush: "this man is a critic of our foreign board!"

How proud of this document the men of New Brunswick Presbytery must be! It is quite evident that a majority of the Presbytery voted in favor of it, as the overture states it was the action of the Presbytery in session at Trenton. So we say that when an entire Presbytery can become the dupes or tools of any board, the shadow of the episcopate is growing!

The Presbytery of Duluth rightly replied that the Presbytery of New Brunswick exceeded its powers in this resolution, and that the writer had a right to conduct a union meeting in a church of a sister denomination without the consent of the Presbytery of New Brunswick. By a unanimous vote the Presbytery of Duluth instructed its Stated Clerk to so inform the Presbytery of New Brunswick. This brought the final move in this determined effort to violate the liberty and freedom in the ministry of one who was ordained to preach the Gospel to lost men.

Two of the ministers who had a prominent part in the promotion of these meetings are young Presbyterians, serving modest country churches. One of these men, Rev. Charles Wideman, is acting as stated supply, but the other man, Mr. David Searfoss, is not yet ordained, and is still attending seminary for part time studies. So the churches these young ministers serve are under the oversight of moderators from

#12 - Presbytery, or Episcopate?

other churches in the Presbytery, as is customary. Both of these men are also anxious to progress to larger and more useful service in the church they love, and are naturally amenable to the direction of older, and presumably wiser men. These two courageous ministers have been made the objects of a campaign of intimidation by men favorable to the machine, with the purpose of forcing them out of these meetings. As these men were among the original sponsors of the campaign, nay, as they may even be called the men who originated the idea of holding these meetings, they would have been sadly missed if they had withdrawn.

The Moderator of one of these churches is Dr. D. V. Tomkins, pastor of the Second Presbyterian Church of Princeton. Rev. Tomkins telephoned twice to Rev. Wideman, and told him that at the request of the Stated Clerk of the New Brunswick Presbytery, he was warning Rev. Wideman to drop all connection with this meeting. The inference was given that if he did not do so, the church he served would not be allowed to extend the arrangements under which Rev. Wideman was serving as stated supply. Thus this young man would find himself out in the cold, cut off from his service and livelihood.

The moderator of the other church is Rev. Victor Patterson, pastor of the Presbyterian Church at Lambertville. This minister also telephoned to Mr. Searfoss, and said he was speaking at the instructions of the Stated Clerk of the Presbytery. Mr. Searfoss was also warned to drop out of these meetings, or suffer the dis-pleasure of the Presbytery.

Shades of Scotch ancestors must have gazed in awe at this un-Presbyterian attempt to bludgeon into a renunciation of a plan to preach salvation, two ardent young men whose chief offence was that they had been friendly with a man who criticised the Foreign Board! The attempt

#13 - Presbytery, or Episcopate?

so far has failed, for both of these young preachers had the quaint idea that "God alone is Lord of the conscience", and they decided to follow the will of God, rather than the vindictive instructions of a Stated Clerk of their Presbytery, or to take orders from a local episcopate. Since there is no legal ground offered in our constitution for this usurpation of power by a stated clerk, the eyes of the entire Presbyterian Church should be sharply focused on New Brunswick Presbytery, to see if these two courageous young men are to be made martyrs of freedom of action, and liberty of conscience, in their efforts to serve God and redeem lost men.

This afternoon storms have been sweeping over New Jersey, and travel is extremely difficult. Yet we were taken by one of these ardent preachers to carry the first communion to a man eighty-four years of age. This man lies desperately sick, and may even be casting loose from all fleshly moorings even as we write these lines. Her certainly would not have had very many more opportunities to hear the Gospel and accept Christ! But this morning, Mr. Searfoss braved the wild weather, struggled with his Ford up hills and over country lanes, and reached this man with the old and precious story of salvation by way of Calvary. Having lead this lost soul to the Lord Jesus, he then must carry us back for the blessed sacrament of Holy Communion, of which the entire family partook -- the aged man for the first time.

Can the secretaries of the machine, who are bent on embarrassing this young man, match his zeal in ministering for the lost? How many of them are found out in the fierce sweep of the blizzard, on errands like this? I thank God I have the privilege of calling this charming young man friend. I am truly proud to have him as a brother. Men and brethen, is such as he are to be ground down and oppressed to

#14 - Presbytery, or Episcopate?

further the ambitions and desires of a Presbyterian episcopate, the hand of God will soon write "ICHABOD!" above the door of our former splendor.

Presbyterians, are we awake? Do we desire government by an episcopate, or shall we stick to the plan of government by presbyteries? This matter must soon be decided, or the decision will be out of our hands. Self-perpetuating boards soon intrench themselves, but it is a long and painful process to eradicate them later. Unquestionably there is now in our Church a studied attempt to usurp the power that is resident in the orderly assemblies of our system, and concentrate this power more and more in the hands of a few. Shall history later record a valiant and magnificent purging of our system and a return to historic Presbyterian standards, or shall later historians tell how in the second quarter of the twentieth century, government by presbyteries ceased to all practical intents and purposes, and a board of bishops took charge?



CHARLES SCRIBNER'S SONS

PUBLISHERS - IMPORTERS - BOOKSELLERS

597 FIFTH AVENUE

NEW YORK

**SCRIBNER'S
MAGAZINE**

April 17, 1935

Dear Dr. Robinson:

We have read with much interest the article which you sent to Mr. Savage. I regret that our schedule is so crowded that I cannot see a way of working it in. We have several religious articles on hand and this seems a little too special for us.

Faithfully yours,

Alfred S. Dashiell
Managing Editor

The Reverend Dr. Stewart M. Robinson, Editor
The Presbyterian
Philadelphia, Pa.

asd/iep

WHAT AILS THE PRESBYTERIANS?

A propos of some epistolary amenities recently exchanged between New York City Presbyterians, a newspaper of that metropolis, took occasion to dub the story with ~~headlines~~ "another Presbyterian Row". Whatever may be the specialty of other denominations Presbyterians have the ~~xxx~~ casual reader's eye in the matter of internecine controversy. Indeed there is so much of it that a year ago a sister denomination decided not to share housekeeping arrangements with the big relative because of ~~the~~ troubled family life which seemed to exist in the ~~other~~ home. Looking back over history this state of affairs seems to be something that runs in the family. Long ago a cynic said that whenever two Presbyterian churches tried to unite they eventually made three. And have we not been called "the split peas"?

Presbyterian groups are quite numerous. There is the Presbyterian Church in the U.S.A. ²⁴ ~~They~~ rank first in numerical strength among their brethren. There is the Presbyterian Church in the U.S. This is the twin who lives south of the Mason and Dixon Line. 1861 was the date of this cleavage and never the twain have joined. The United Presbyterians, a tithe the size of the first named, and mostly ~~thithers~~ ^{tithers} themselves/of their goods, a mighty mite of a church are famed far beyond their numerical strength. Their name "United" ~~xxx~~ marks a day when two other groups did join to-gether. The Associate and Associate Reformed Presbyterians went to-gether to make the United Presbyterians, - but not all, and there is still a Reformed Presbyterian Church, the Covenanters, few but ~~many~~ ^{many} doughty saints, they are. ~~Yonder in Scotland there have been the Kirk of Scotland, the Free Church, the United Free, the Secession, the~~

From 1837 to 1841 there was a division known as Old School and New School. Princeton University men who have roomed in Reunion Hall have lived in the monument to the ~~mutualxxxxxxthat xxxxxxxx~~ welding of that ~~break~~ break. Behind those days, Burghers and Anti-burghers stood arrayed one against the other. Yonder in Scotland there have been many famous names, - the Kirk of Scotland, the Free Church, the United Free, the Secession, the Original Secession, as well as names familiar over here. Those familiar with "The Little Minister" will remember the Auld Lights and the New. And so it goes. Some years ago the Cumberland Presbyterian Church united with the Presbyterian Church in the U.S.A., - but not all, and there is a Cumberland Church still. More recently the Presbyterian Church of Canada joined in a general merger with the Methodists and Congregationalists, but ~~there~~, not nearly all went in and there is to-day a strong Presbyterian Church in Canada, but ~~we understand~~ by law denied ~~of~~ the description, "The Presbyterian Church ~~inxxxxxxx~~ of Canada".

Are Presbyterians more afflicted than other men? Yes, and no. There are several divisions among other denominations, more perhaps than ~~these not~~ ~~the~~ ^{the} ~~un~~informed might think. But we have no desire to exploit the theme. ~~xxxxxx~~ Granting for the time being that Presbyterians are more centrifugal in their tendencies, we give as a reason a simple fact in explanation: they are distinctly a constitutional church, and a church of representative government. Of course they are strongly doctrinal. The ~~xxxx~~ only purpose of the constitution is to support the doctrine. That is the glaring anomaly in the case of Dr. Macken. From time to time a Church does pursue a heretic, but who ever heard of a Church casting out one of its chief defenders of its own peculiar orthodoxy? But more of that anon. Denominations ~~with strong doctrinal standards and with~~ highly centralized church ~~xxxxxxx~~ government do not show these signs of

strain because the bands are too tight. Once ⁱⁿ during a period of convalescence during the war ~~xxxxxxxx~~ the writer spent some time in a ^{in Rome} chaplain's retreat near Lelans. A very charming Jesuit chaplain was a companion on many an afternoon ramble. The question was once addressed to him: "Why is there not more doctrinal variation in your communion?" The answer was, "It never comes to light". "Modernism", however, ~~xxxxxxxx~~ is a term which all denominations owe to the Roman Catholic Church and to an issue which belongs to a time so far gone now that anything else from it would hardly be termed modern. On the other hand some denominations are ~~so~~ loosely organized, ~~so much~~ simple associations, like the Baptists, for example, ^{where} that variety of belief and practice move ~~inward~~ ^{by the way} about freely without the outward signs of strain. To these brethren ^{we} owe to term "Fundamentalist", ~~however~~. Both these denominations are strongly doctrinal, but neither ~~can~~ show ~~quite~~ the kind of struggle which Presbyterians ^{experience} display. The pyramidal structure of Presbyteries, ^{Synods} ~~Synods~~ and the Assembly, each formed on a very definitely representative basis, and all bound by a very firmly articulated ^{form} ~~basis~~ of doctrine and code of practice, brings into play a variety of ~~xxxxxxxxxxxx~~ legal processes which are somewhat peculiar to Presbyterians.

The doctrinal standards of the Presbyterians are highly conservative in their tone. Any impartial readers of the Westminster Confession of Faith, the Larger and Shorter Catechisms would wonder how any man who calls himself a "Modernist" could ever abide under such a theological shelter. But plenty who are called "Modernists" do find shelter there. Twenty five years ago, ^{or} ~~longer ago even that that, but that is far enough back for our~~ ~~purposes,~~ ~~twenty-five years ago~~ there was manifest a tendency to discount elements in commonly received Christian doctrinal teaching. This became apparent in pulpit and class room. The General Assembly of 1910 was asked

by presbyteries and by the Judicial Commission of the Assembly, (the high court of the church) to make a doctrinal pronouncement calculated to underscore parts of the Confession which were being attacked. This was done by the Assembly ⁱⁿ ~~is~~ a deliverance which pointed out that among the essential doctrines of the Church ~~xxxxxxxxxxxx~~ were to be noted and remembered (1) The Virgin Birth of Christ, (2) The Inerrancy of Scripture (3) The fact that Christ died to satisfy Divine Justice, (4) The Empty Tomb and the ^Bodily Resurrection of the Lord, and (5) The Reality of the Miracles performed by Jesus Christ. Thirteen years later in 1923 the Assembly again, ^{declared} ~~in~~ answer to another storm of controversy stirred up by the preaching of the Rev. Dr. Harry Emerson Fosdick in the First Presbyterian Church of New York, these ~~two thousand year old~~ ^{primary} tenets of common Christianity, ~~were again underscored.~~

That provoked the famous Auburn Affirmation, ~~which was~~ a document which went to the Assembly of 1924 as a statement made by a company of about ^{thirteen} ~~thirteen~~ hundred ministers to the effect that ~~where, xxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ without prejudice to their own private views, pro or con, they declared that it was their judgment that these Five Points ought not to be considered tests of orthodoxy. Many of the signers as a matter of fact did not believe one or all of the five. Some believed all five so far as they were personally concerned. The Auburn Affirmation was not received by the Assembly of 1924 and remained simply as the signed declaration of this group of men. ~~xxx~~ but repercussions of it were heard from ~~xx~~ many pulpits after that time, and it is still to-day an issue. To the minds of a large body of Presbyterians it constitutes in fact a declaration of war against basic Christian doctrine, and is the more dangerous because couched in the guise of an appeal for tolerance of others than the signers themselves, thus making the signers immune from direct attack on the ground of heresy.

Presbyterians have always liked to believe that there was a strong resemblance between the essential character of their church government and that of the United States of America. Without attempting here to prove or question that supposition, it is germane to point out that a strong resemblance is discernible ~~between~~ ⁱⁿ the tendency towards ~~strong~~ ^{some} centralization in both government and church. Just now ~~Presbyterians~~ ^{some} Presbyterians are experiencing ~~the~~ ^{the} policy of "cracking down". A somewhat similar thing is happening in Germany. Under a strongly organized administration ~~into~~ ^{into} secular matters have been confused with doctrinal matters ~~until~~, directions for giving confounded with matters of faith.

recently in Trenton, New Jersey

In the judgment rendered ^{recently} in the case of Dr. Machen, the anomalous ⁴ situation was displayed, ~~in~~ ^{When} the matter of suspension came up, the natural consequence of separation from the Lord's Supper had to be excised from the penalty because of the obvious impropriety of denying Dr. Machen the right to come to the Holy Communion because he found reasons for refusing to support the financial program of the Board of Foreign Missions. Happily it is to be expected that the General Assembly meeting in late May at Cincinnati will rescind or otherwise expunge the action inadvisedly taken a year ago under the urge of the then prevalent spirit of governmental ~~centralization~~ ^{centralization}. In those days the .R.A. was going in all its strength, and church people, are after all, but people in a particular relationship. Henry Ford withstood the pressure of the .R.A. and won out, Dr. Machen withstood the pressure of some other ~~emergency~~ ^{emergency} legislation and while at this writing he has not exactly won out, he has the leisure of a year or more of appeal ahead of him and a rapidly rising ~~sentiment~~ ^{sentiment} among his fellow Presbyterians ~~for~~ ^{to} encourage him.

[illegible]

Durant Presbyterian Church

G. M. SMILEY, PASTOR

DURANT, MISS.

Mar. 16, 1938

Rev. Stewart M. Robinson, D.D.
Editor-in-Chief of the Presbyterian,
Philadelphia, Pa.

Dear Dr. Robinson;

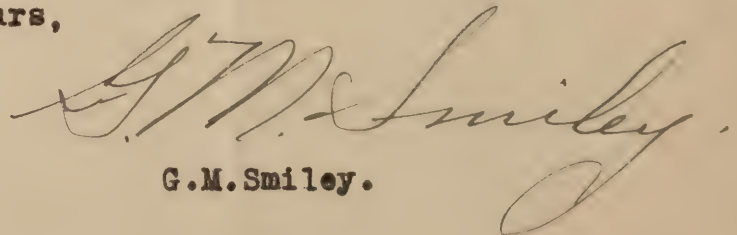
I am enclosing check for two years subscription past due, and I pay it more cheerfully than I have any in the past six or seven years. Your editorial of March 7, "At Dr. Machen's Trial" intimated that under your editorship The Presbyterian is about to forsake the weak, timeserving attitude of the past few years and once more take a firm stand on the side of Truth and Right without regard to whether it is the popular thing or not.

Your editorial of the fourteenth "NO power But to Obey" seems to confirm my hopes. You are the first Editor since Dr. Craig was "booted out" who has seemed to have the courage to express a conviction that would not meet with approval of the "powers that be".

I am glad to note that "Old Subscribers Are Coming Back". I am not surprised. Most people want a publication that is positive—whether conservative or liberal. I have continued my subscription, not because I was pleased with the editorial attitude of the paper, but merely because I wanted to keep up with what is taking place in the church. It is not a question of whether Dr. Machen is right or whether the Board is right, but a question of what is truth and what is law. You seem to have a clear vision of the issue, and you seem to have started well. May you continue.

Meanwhile I am enjoying sending the check,

Most cordially yours,



G.M. Smiley.

Oxford Presbyterian Church

Oxford, Pa.

Edward J. Russell, Pastor

Dear Dr Robinson,

I have heard from
F. S. Downs, who says that he will not
be a ~~Cammerman~~ ^{in the S. F. Ministry} the election having already
taken place. I wrote to him substantially
as I wrote to you. His reply was non-
committal. Dr. Master is a good man,
but many of us feel that we have
had enough Poor Secretaries for
some time to come. You have already stated 7 no - broken
in the Presbyterian, we are widely
known in the Church. Now, I know
Joseph Gos Ewing; and Wiedomyer of
Peot Amborg, and would be perfectly
willing to ask either of them to name
make you in Presbytery. How about
it? Do you know whether either or
both of these men would be in sympathy
with my plan? Is there any other
and better man in your Presbytery
that you might suggest?

I understand that I am to be
nominated as Presbytery as a

Communist. Of course I may not
be elected, but if I am elected I
certainly will do what I can in
the Assembly to secure the nomi-
nation and election of some one
who will stand for the things
I have mentioned.

It has occurred to me that
Stuart W. Hutchinson might be
a good candidate for moderator.

The Register of Pittsburgh will meet,
I see, on April 9th and so it is likely
that Communists have not yet
been elected there. He certainly

would make a fine nominating speech,
if he were not pursuing a ^{candidate} ~~candidate~~
effect. He is in Philadelphia
on Monday and will call at the
office of the Register at about
11.30 A. M. If I can should be there

to be there, I will call in to see you.

I have never in any way been a Church
Politician, but I now want to
strike a blow for the truth, and for
freedom in the church & sincerely
March 29 '35 Charles F. Russell
Edward J. Russell

Oxford Presbyterian Church

Oxford, Pa.

Edward J. Russell, Pastor

Dear Dr. Robinson,

It was a great satisfaction to have your telegram last Tuesday morning with its strong statement of what the great majority of our Presbytery stands for.

Are you likely to be a Commissioner to the Assembly? If so, perhaps some of our men can do something to get you nominated for moderator.

In the meantime, it will do no harm if you will let me know the name of some personal friend of yours who might be a good person to nominate you; and if you have, or will prepare a brief sketch of your career, I shall be glad to have you send it to me.

I send your telegram to a group of some twenty men of our Presbytery, including A. L. Latham of Chester,

(over)

W. T. Kruse as Stated Clerk, Charles
Schall of Wayne, George Leibel of
Linneth Square - and we all feel
that two words have the right ring.
I have learned from an unimpeach-
able source that there will be an
"organization" candidate - who resides
not far from Cincinnati.

If we could only get a man
like yourself unammated, we
ought to beat him.

Well, I am no politician, but
I am one who is interested in
fighting machine politics that
do something, or things will
go from worse to worse in
our great old Church.

With all good wishes, and hoping
and praying that I may have the
breakfast out of town
Board of Directors in the Presbyterian.

I am Truly & Affectionately yours
March 22 '35 Edward F. Kruse

THE PRESBYTERY OF CHESTER
REV. WILLIAM TENTON KRUSE, STATED CLERK
MEDIA, PENNSYLVANIA

March 29, 1935

Rev. Dr. Stewart M. Robinson:
Elizabeth, N. J.

My dear Dr. Robinson:

At our group meeting recently your name was mentioned as a possible candidate for the Moderator of the next General Assembly and met with hearty favor. I was deeply interested about it as a possibility and wrote to Mr. Russell, of Oxford, asking if he could not do something to press it.

I earnestly wish it could in some way be brought about that your name might be placed before the Church. I am convinced that you would have a great following and it be a glorious victory at this juncture and do much to save our Church from its sore peril.

I am wholly unfamiliar with the inner workings of these matters but would rejoice if you would see your way clear to yield yourself to have your friends start a movement to this end. I would heartily vote to draft you to this service.

I commend your editorship of THE PRESBYTERIAN and feel you are doing a splendid piece of work.

Very sincerely yours,

William T. Kruse

Rev. Edwin J. Russel, Oxford, Pa.

Believe whole disciplinary program against Independent Board
~~unwise and wrong~~ prejudiced and unwise. Church must reassert its
distinctive Presbyterianism and return to representative government.
Would be glad to see several good men in the field for Moderator.
The more the better. The General Assembly should declare amnesty
and provide for the impartial investigation of our organized testimony
through the Boards and their manifold publications, at home and
abroad. The PRESBYTERIAN will take a strong ^{stand} ~~position~~ for the integrity
of our ~~faith~~ ^{guide} witness to the Faith and will seek unflinchingly to
~~lead~~ ^{guide} our Church out ~~in the spirit of fairness~~ to its God-given
place of leadership as the exponent of theological, political and
economic Calvinism ~~which~~ ^{the} is the three-fold cord which has drawn
America to ~~liberty~~ ^{godliness, liberty} ~~human rights~~ and prosperity for a hundred and
fifty years and which is the thing ~~that~~ ^{that} has turned the eyes of a
needy world towards us for a Gospel sufficient for the ^{body} ~~body~~ and soul
of man.

First Presbyterian Church
Seattle, Washington

April 24, 1935.

Rev. Stewart M. Robinson
Elizabeth, N. J.

My dear Brother:

You wrote me about a month ago and said some one had mentioned you for Moderator. I think I replied by saying you ought to be Moderator sometime but to keep out of the fracas now. I thought it was just a passing gesture.

But I notice in some paper that you are being seriously mentioned as a candidate for Moderator. Answer me one question: Do you seriously want to be Moderator, and are you running?

Your true friend,

M. A. Matthews

*That is the condition and
situation.*

THE COVENANT-FIRST PRESBYTERIAN CHURCH

EIGHTH AND ELM STREETS
CINCINNATI

F. R. ELDER, Minister

April 25, 1935.

Dear Robinson:

One of our local papers quoted a New York paper which said that you were a candidate for moderator of the General Assembly. If this is correct and you are running on an out and out conservative platform I may be able to do you some good since I am located here on the ground. It is certainly time that a conservative should be elected and that the hierarchy be invited to take a back seat. One of the men whose name also was mentioned as a candidate for moderator lives in a nearby city and his face has become familiar to us in this locality because of his frequent visits recently. Personally I do not consider him a very strong candidate but one never knows. He has been working on the job of getting himself elected and by this time may have a more or less formidable organization.

Hoping to hear from you at an early date and with best wishes for your candidacy, I am

Sincerely yours,



Rev. Stewart M. Robinson, D.D.
Second Presbyterian Church
Elizabeth, New Jersey

FRE/MMcC

603 N. Main St.
Watson town, Pa.
April 27, 1935.

Rev. Stewart M. Robinson, D.D.
23 Kempshal Place,
Elizabeth, New Jersey.

My dear Dr. Robinson:

As a ministerial commissioner to General Assembly, from Northumberland Presbytery, I have been talking with Dr. Burrell about the Foreign Missions issue coming up before the Assembly. He agrees with me that something ought to be done to inform the great mass of delegates, especially those from the Western states, regarding the principles at stake. Would it be possible and feasible to air the entire situation in a public meeting for commissioners on the Wednesday evening preceding the regular sessions? Dr. Frank Elder might be prevailed upon to lend the use of his church for such a gathering, and if men like Burrell, and McCartney, and yourself would present the facts, no doubt the action of the Assembly itself could be profoundly affected, as it could not be if the conservatives rely upon the fairness of those in control, as the experience of the last Assembly abundantly demonstrates.

If you approve such a course, quick action will be necessary in making arrangements, the securing of speakers, and the mailing of announcements to all the commissioners ten days before the Assembly begins. I believe it could be done, and I am willing to do all in my power to make it possible. Please be assured I am open to any other suggestions you may have to offer in lieu of this one, and I shall cooperate in any plan that will make for the purity and peace of the church.

Very sincerely yours,

Rev. A. Franklin Tancette

Confidential

First Presbyterian Church
Seattle, Washington

April 30, 1935.

Rev. Stewart M. Robinson,
The Presbyterian
1217 Market Street
Philadelphia, Pa.

My dear Brother:

As I wrote you previously, when your first inquiry came it was treated -- to be frank with you -- very lightly, because I thot you were just playing with the thing. Had no idea you were seriously considering it, because I considered you the Editor of the paper and for that reason perhaps thot you would stay free of all entanglements.

When the little notice in some paper was brot to my attention, I wrote you last week, asking you if you seriously considered it. Since that time I have received a letter stating you were the secret compact agent of the Machen group, who are now stirring up so much trouble, schism and division in the church.

Of course, if that is true it would be very serious, because I doubt whether that would be fair to you or to anyone else. What we need now is Christianity, soberness, judgment. If Mr. Machen would sit down with some of us who have fought the battle longer than he has fought it, and fought it more consistently than he has ever fought it, and fought it with a greater degree of success than he has, and let us talk it over with him, I think we could bring about peace in the church.

Of course, if he would rather have treason than peace, or, if he would rather have schism than peace, or, if he would rather have anything else than peace, then it is even more difficult.

You know how I love you, and love your precious father, and that is the reason I am writing you so frankly and am writing you confidentially. Therefore, let me know without any mental or spiritual reservation whether or not these last rumors are true; namely, that you are the secret emissary of this schismatic group.

I think I said to you at the last Assembly, or the Assembly before, that I would like to see you editor, and I did my little part. I would like to see you have every honor the church could give you. Let me know your plans at once because I have no candidate. My only interest is the Church, Jesus Christ, the advancement of His cause. I love my **Church** and am going to fight for her.

Your true friend,

M. A. Matthews

May 5th 1935

Dear Doctor McEwan:

Thank you for your kind words. It will be a great surprise to me to wake up and find myself Moderator. Humanly speaking I do not consider it ~~even~~ very probable. But I do strongly believe that a very great impetus could be given to our whole church life if this assembly ^{proved} ~~proved~~ to be something very out of the ordinary and striking. It would so wonderfully quicken the pulse of the church, and wipe away the headaches which are bothering us to-day.

If our elder statesmen would be willing to give some of the younger men a chance I believe they would not fail. A little spirit of adventure would do us no harm.

I have been happy to have so many express their interest in the possibility of my being chosen. I am not expert in the arts of a vote getter. I am glad to see several named. The Church has many good men. I don't mind helping to make a 'Roman holiday' and plan nothing which will not leave me good friends all around when it is over.

Yours very sincerely,

The Rev. Dr. W. L. McEwan,
Pittsburgh, Penna.